

5

CHAPTER

PANCHADASI



MAHAVAKYA VIVEKA PRAKARANAM

(Fixing the meaning of the Great Sayings)

INDEX

S. No	Title	Page No
1.	Summary	489
2.	Lecture 5	
a)	Introduction	492
b)	Verse 1 : Yenekṣate śṛṇo-tīdam jighrati	498
3.	Lecture 6	
a)	Revision – Previous lecture	502
b)	Verse 2 : Catur-mukhendra-deveṣu	502
c)	Verse 3 : Paripūrṇah parātmā-smin-dehe	506
d)	Verse 4 : Svataḥ pūrṇah parātmā'tra	509
4.	Lecture 7	
a)	Revision – Previous lecture	512
b)	Verse 5 : Ekemeva advitīyam san	512
c)	Verse 6 : Śrotur-dehe indriyā-tītarām	515
d)	Verse 7 : Svaprakāśā parokṣa tvam	518
e)	Verse 8 : Drṣya mānasya sarvasya	519

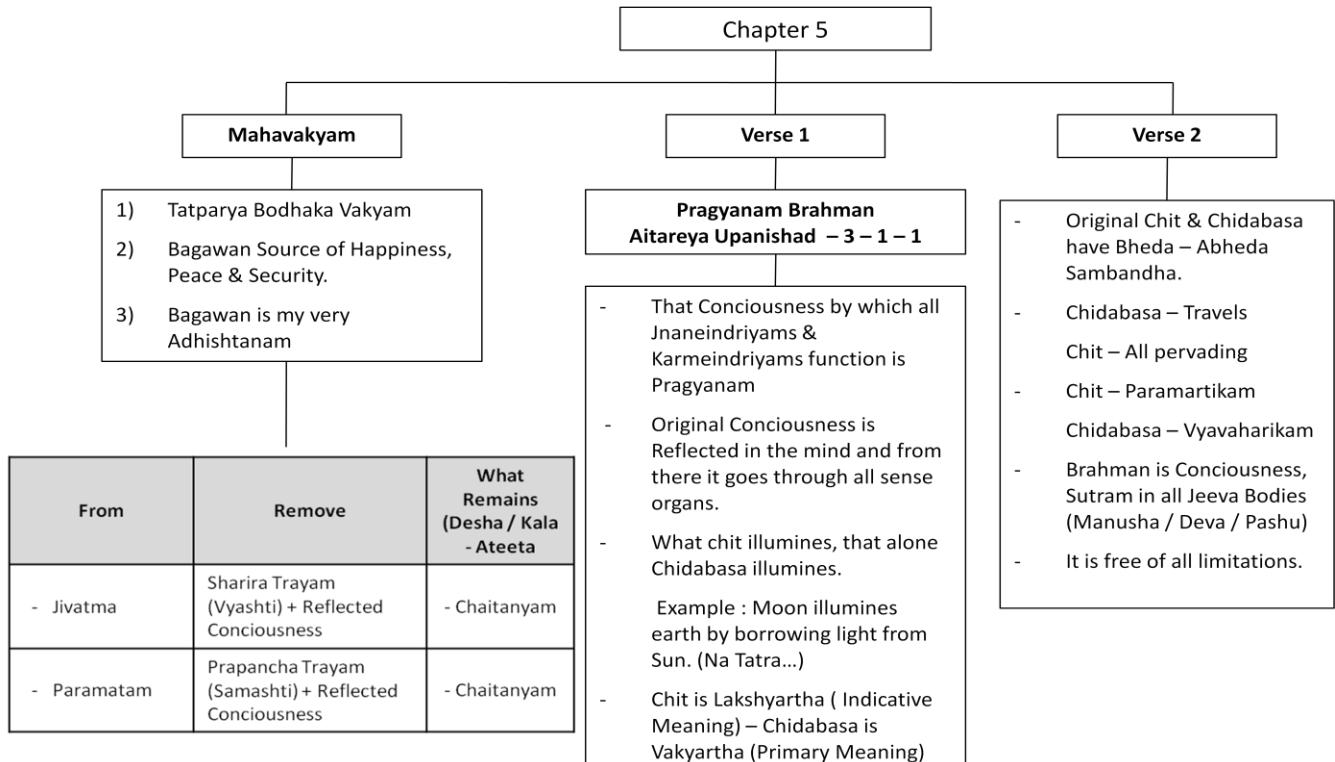
SUMMARY

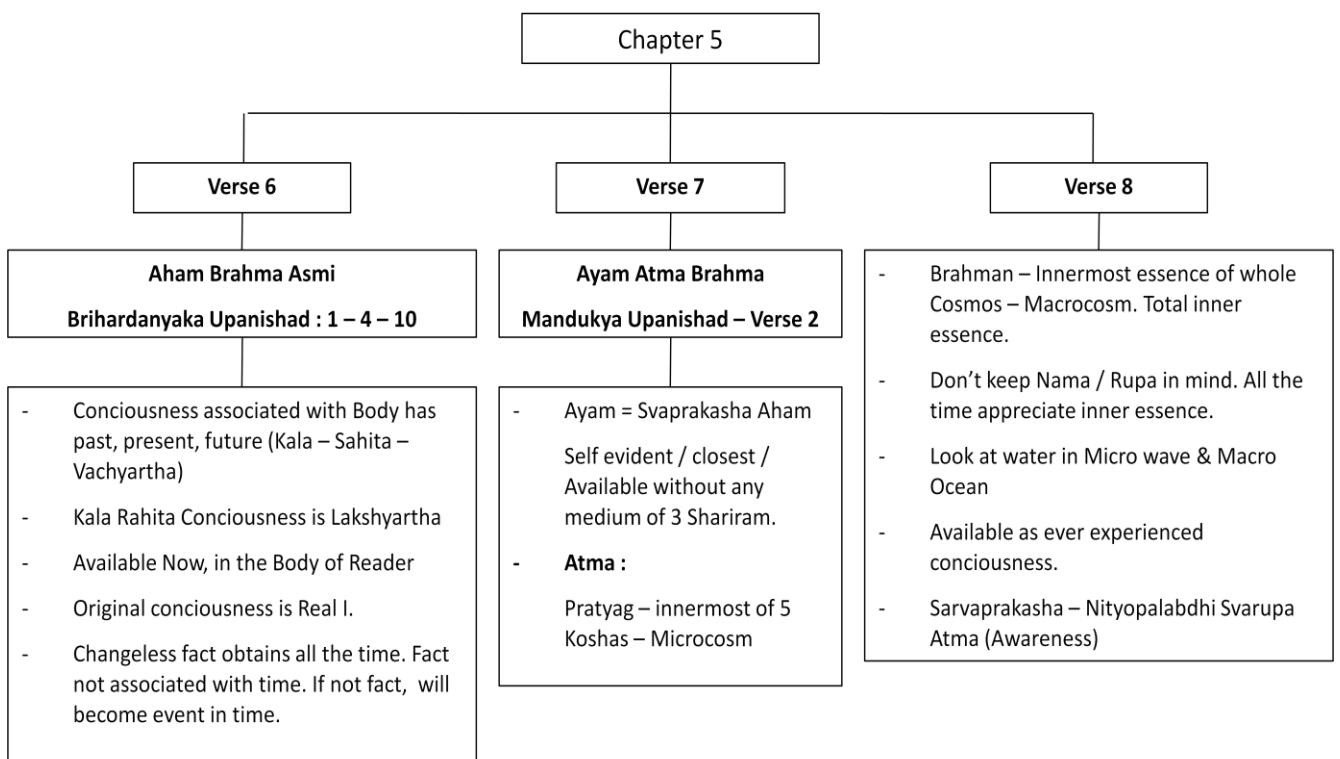
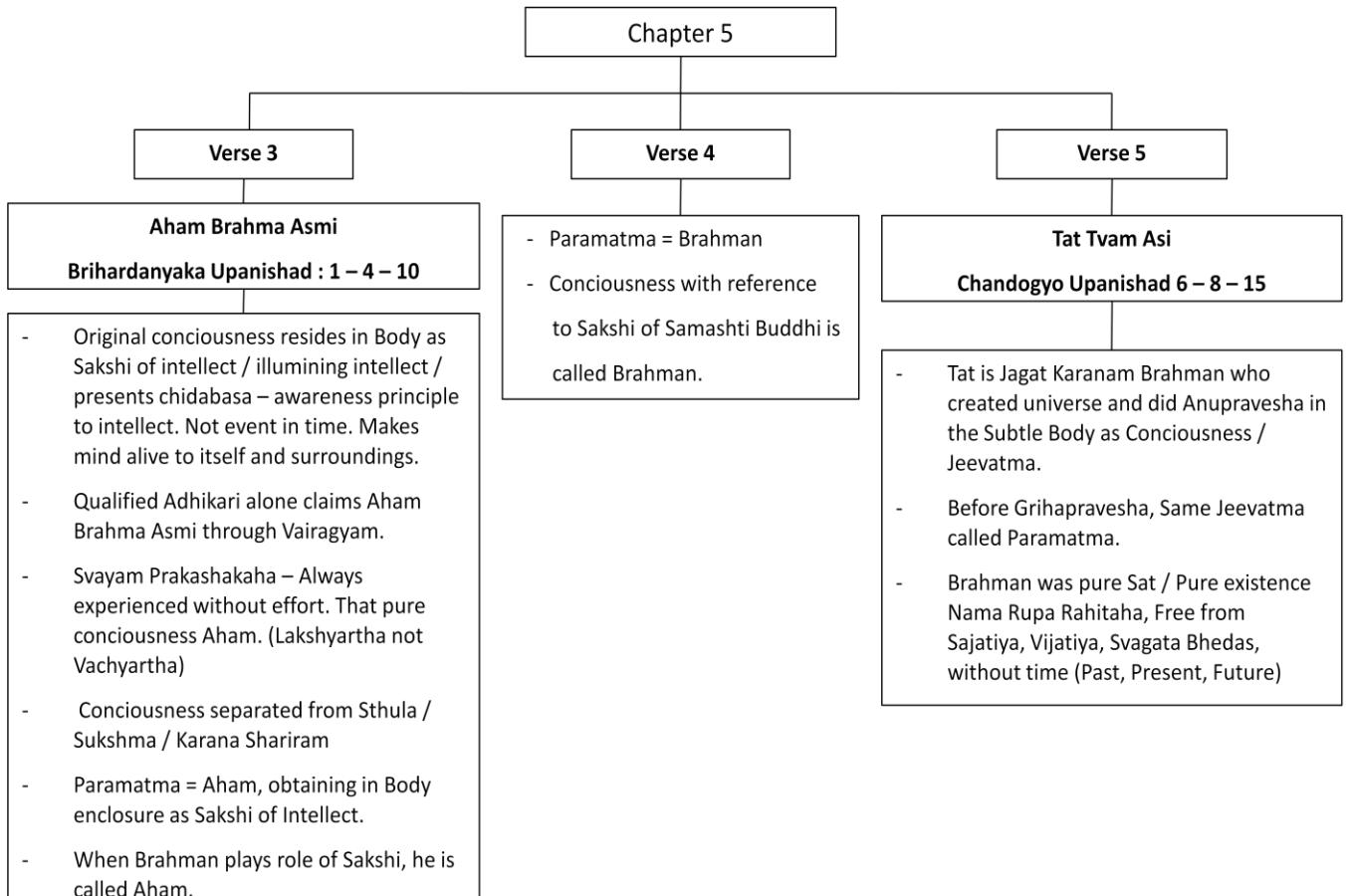
5th Chapter : Mahavakya Viveka Prakaranam

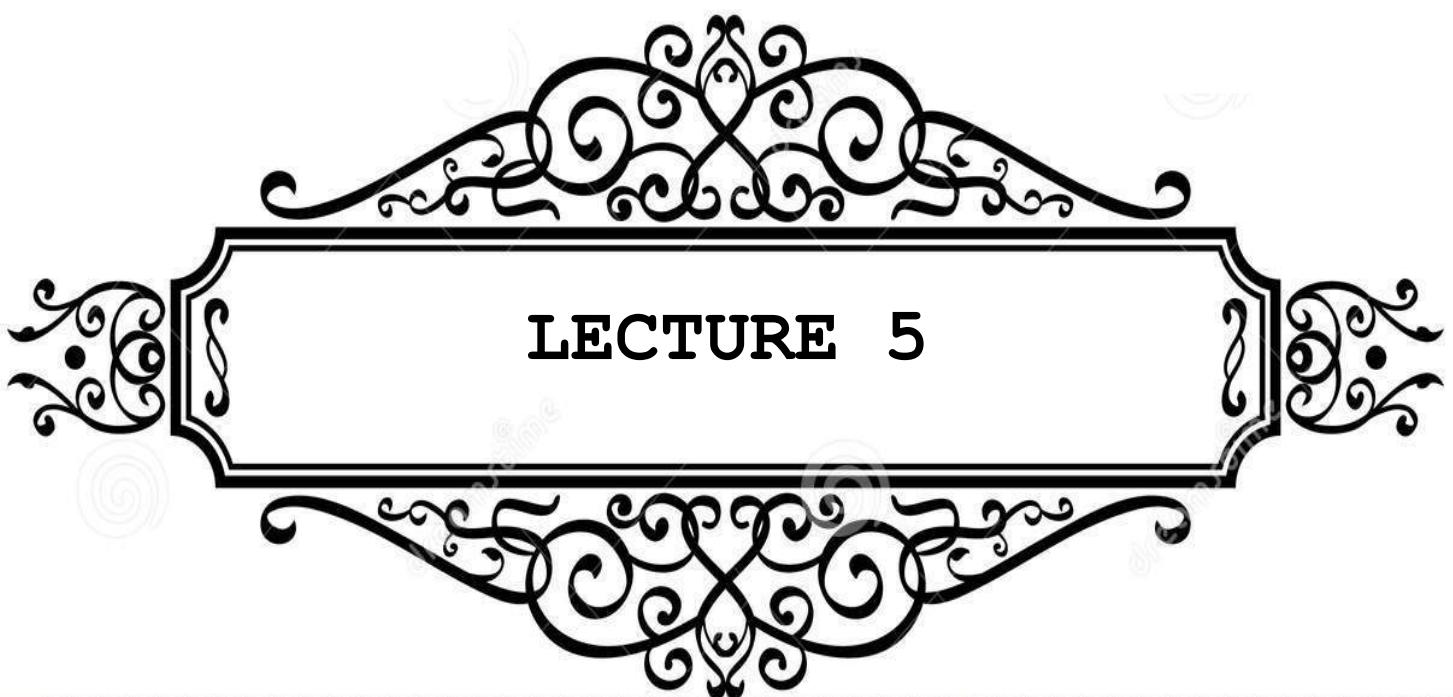
Meaning of 4 sample Mahavakyas 2 Verses – for each Mahavakya 8 Verses.

Rig Veda	Shukla Yajur Veda	Sama Veda	Atharvana Veda
Aitareya Upanishad	Brihadanyaka Upanishad	Chandogyo Upanishad	Mandukya Upanishad
Verses 1 & 2	Verses 3 & 4	Verses 5 & 6	Verses 7 & 8

S. No.	Veda	Upanishad	Reference	Mahavakya
1.	Rig	Aitareya Upanishad	3 – 1 – 1	Pragyanam Brahma
2.	Shukla Yajur Veda	Brihadanyaka Upanishad	1 – 4 – 10	Aham Brahma Asmi
3.	Sama Veda	Chandogyo Upanishad	6 – 8 – 15	Tat Tvam Asi
4.	Atharvana Veda	Mandukya Upanishad	2 nd Mantra	Ayam Atma Brahma
		Brihadanyaka Upanishad	Madhu Brahmana Last Portion	Ayam Atma Brahma







LECTURE 5

CHAPTER 5

VERSES 1 – 8 (Lecture 5, 6, 7)

LECTURE 5

Mahavakya Viveka : 8 Verses

Introduction :

- Final chapter of 1st Viveka Panchakam..
- Tattwa / Buta / Kosha / Dvaita / Mahavakya

Analysis of Mahavakyam :

Definition :

- Any Vedic Statement which reveals oneness of Jivatma (J) & Paramatma (P) is called Mahavakyam.
- Jivatma / Paramatma - Aikya Bodhaka Vakhyam
 - Content – Aikyam

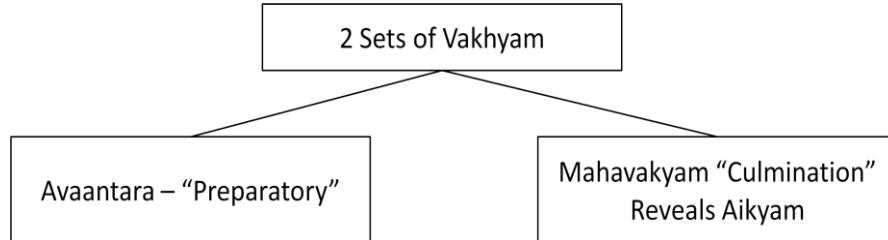
Example :

- Tat Tvam Asi
- Sayashyam Purusha... Divya.... Saekaha
- Avaantara Vakhyam – other statements – prepares for revelation of Aikyam called preparatory Vakyams.
- Like Pancha Kosha – Talks only about Jeevatma No Pramatma.
- Srishti Portion talks only about Paramatma – No Jivatma or Aikyam. They have no relevance themselves.
- Do not have independent Validity (Tat Paryam).
- Mahavakyam alone has Validity (Tat Paryam)
- Actual wedding 2 minutes – Muhurtam time. Preparations many – Right from Engagement, Kancheepuram trip. All don't have purpose by themselves.
- Travel – part of wedding function, therefore meaningful.

- Avantara Vakyam – Svataha Tat Paryam Nasti.
Minus wedding – All activities on both parties futile & waste.
Without Mahavakyam, Avaantara Vakhyam have no relevance.

Mahavakya Definition :

- Tatparya Bodhaka Vakhyam, which reveals central purpose of upanishad.



What is Benefit of Aikya Jnanam?

- Produces Aikya Jnanam in the mind of the student.
- It is Pramana Vakhyam. Pramanam Janayati.
- Shabda Pramanam is supposed to Generate Prama – Aikya Jnanam.

What is Benefit of Aikya Jnanam?

- Bheda Krama Nivitti.
- Removal of misconception that there is a distance between me & god.
Scatters away delusion.

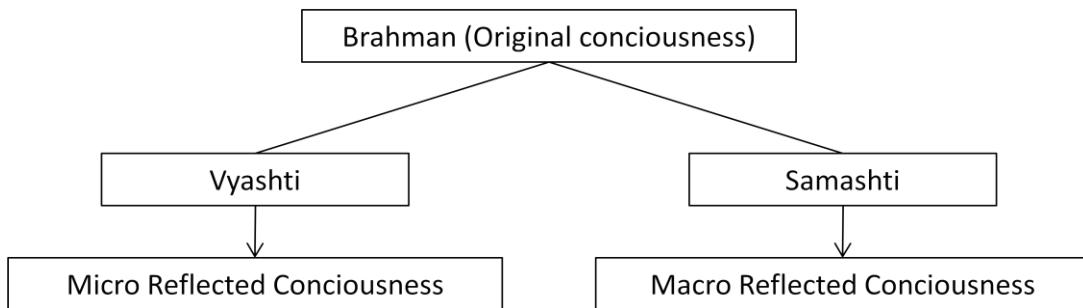
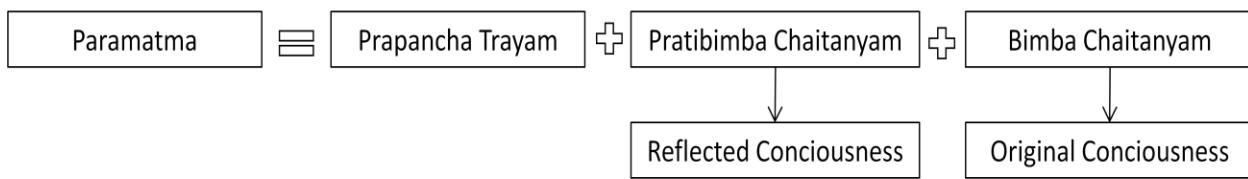
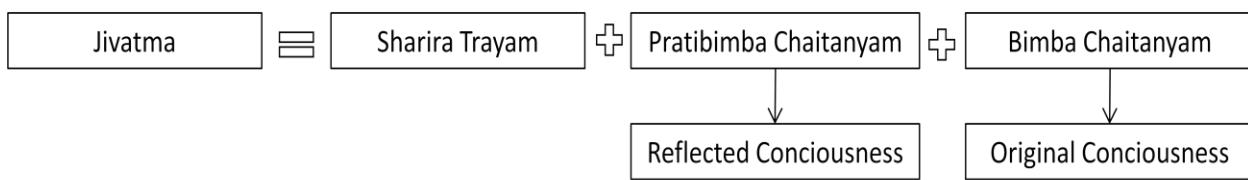
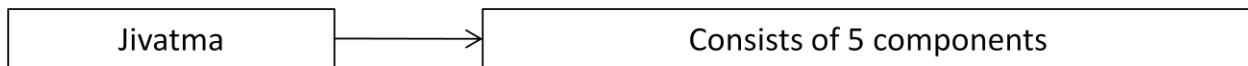
Why remove delusion?

- Crucial Delusion.
- Bagawan source of Peace / Happiness / Security (PHS).
- I feel PHS is away. Searching for PHS is a mirage.
- Moksha = Converting struggles into game called Leela.
- Conversion requires removing delusion – “Bagawan source of PHS is away.”
- **Knowledge says :** Bagawan is my very Adhishtanam / Svarupam.
- Therefore Mahavakyam – Gives liberating knowledge crucial.

How Shastra conveys Jivatma / Paramatma – Aikyam + how are we to understand?

- Panchadasi – 1st Chapter = Mahavakya - Jahati Lakshana

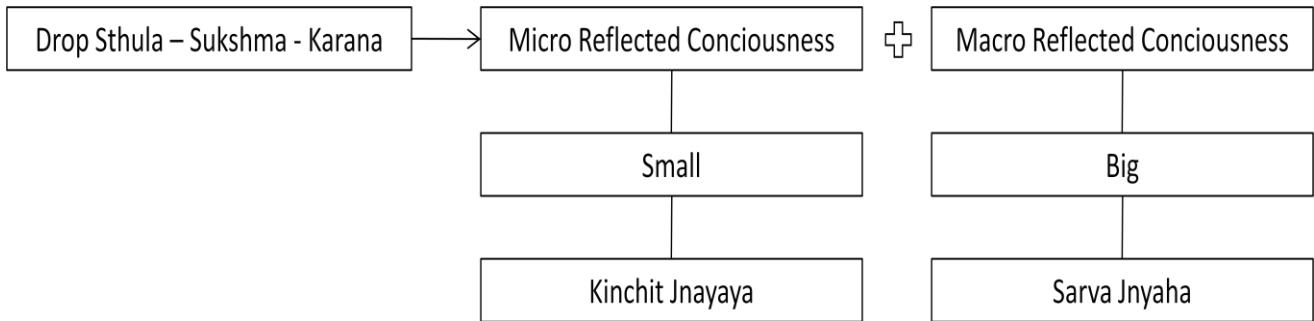
- Ajahati Lakshana



- Original Consciousness = Not Micro / Macro

Not Vyashti / Samashti

- Vyashti Shariram because of Reflected Consciousness...
- Aikyam only in one component.
- Reject – other levels by Baga Tyaga....



- Reject in terms of Understanding.
- Original Consciousness – Bimba / Upahita / Sakshi Chaitanyam
- Remove small & Big from Jivatma / Paramatma...
- Jivatma / Paramatma – Adjectives go away – Jiva + Param go away – Atma remains.
- Desha / Kala – Nir Muktah...
- Shanta Ananda ... Avabodhamana...
- This is wedding ceremony
- Abheda / Aikyam – w.r.t. Original Consciousness
- 4 levels Bheda – 4 votes – Bigger.
- Original Consciousness – only one... not available for seeing / hearing.

Why showcasing Abheda + Brush Aside prominent Bheda?

Answer : Domination - Bheda

- Abheda one.

Why important?

- Abheda = Reality
= Satyaha.
- Genuine one 100 Rupees note better than 4 - 500 Rupees fake.
- Doesn't contain Peace / Happiness / Security (PHS)....
- Can't help .. Abheda is there in Vyavaharika.. Superficially – utility is there.
- Want to buy Peace / Happiness / Security (PHS) ... have to come to Abhed..

Taittriya Upanishad : 2 – 7 – 1 : Anilayame...

असद्वा इदमग्र आसीत् । ततो वै सदंजायत ।
तदात्मान स्वयमकुरुत । तस्मात्तस्कृतमुच्यत इति ॥१॥

asadva idamagra asit, tato vai sadajayata,
tadatmanamg svayamakuruta, tasmattatsukrtamucyata iti ॥ 1 ॥

In the beginning was verily this non-existence. From that the existent was born. That created Itself by Itself. Therefore, It is called the self-made or the well made. [II – VII – 1]

- Udara Mantram Kurute.
- Ishvara can't give permanent security in Vyavaharika plane, Ishvara has to function as Srishti / Sthithi / Laya Karta.
He is cause of Janma + Marana (to clean the world.)
- To cross mortality, have to go beyond Ishvara.

Mandukya Upanishad – Advaita Prakaranam – 1st Sloka :

- Upan Ashnute Karma...

हरिः ओम् । ओमित्येतदक्षरमिदं सर्वं
तस्योपव्याख्यानं भूतं भवद्विष्यदिति
सर्वमोक्षार एव । यच्चान्यत्त्रि- कालातीतं
तदप्योक्षार एव ॥ १ ॥

Harih Aum, Aum-ityetad-aksaram-idam sarvam
tasyopa-vyakhyanam bhutam bhavad-bhavisyad iti
sarvam-onkara eva, yac-canyat-trikalatitam
tad-apy-onkara eva ॥ 1 ॥

Harih Aum. Aum, the word, is all this. A clear explanation of it is (the following) : All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

- Devotee / Diety Upasana has Jiva / Ishvara Bheda. It is relevant till Sadhana Chatushtaya Sampatti comes.
- Have to transcend by Aikya Jnanam generated by Mahavakya. Therefore it is crucial.
- Mahavakyas in veda Purva Baga also. All Vedas uniform in their teaching.
- Therefore vidyaranya takes 4 samples from 4 Vedas. Gathi Samanya Nyaya congruity consensus logic.

S. No.	Veda	Upanishad	Reference	Mahavakya
1.	Rig	Aitareya Upanishad	3 – 1 – 1	Pragyanam Brahma
2.	Shukla Yajur Veda	Brihadanyaka Upanishad	1 – 4 – 10	Aham Brahma Asmi
3.	Sama Veda	Chandogyo Upanishad	6 – 8 – 15	Tat Tvam Asi
4.	Atharavana Veda	Mandukya Upanishad	2 nd Mantra	Ayam Atma Brahma
		Brihadanyaka Upanishad	Madhu Brahmana Last Portion	Ayam Atma Brahma

1) Rig Veda :

Aitareya Upanishad : 3 – 1 – 1 Pragyanam Brahma

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा
येन वा पश्यति येन वा शृणोति
येन वा गन्धानाजिग्रहति येन वा वाचं व्याकरोति
येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Ko'�am-atmeti vayam-upasmahe, katarah sa atma,
yena va pasyati yena va srnoti
yena va gandhana-jighrati yena va vacam vyakaroti
yena-va svadu casvadu ca vijanati ॥ 1 ॥

Who is this one that we worship as this Self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [III – I – 1]

2) Shukla Yajur Veda : Aham Brahma Asmi

Brihadanyaka Upanishad : 1 – 4 - 10

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तस्वर्वमभवत्; तद्यो यो देवानां प्रत्यबृथ्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्वेतत्पश्यन्नृषिर्वार्मदेवः प्रतिषेदे,
अहं मनुरभवत् सूर्यश्चेति । तदिदमध्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येवां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः; एवमेककैः पुरुषो देवान् भुनक्ति;
एकस्मिन्ब्रेव पशावादीयमनेऽप्रियं भवति, किमु बदुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

tathā rsinam, tathā manusyānām. taddhaitat paśyan rsir vāma-devaḥ pratipede,
aham manur abhavam sūryā ceti, tad idam api etarhi ya evam veda, aham
brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate,
ātmā hy esam sa bhavati. atha yo anyām devatām upāste, anyo'sau
anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai
bahavah paśavo manusyam bhuñjyuh, evam ekaikah puruso devān bhunakti;
ekasminn eva paśāv ādīyamāne'priyam bhavati, kimu bahusu? tasmād esām tan
na priyam yad etan manusyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

4) Atharvana Veda : Ayam Atma Brahma:

Mandukya Upanishad : 2nd Mantra

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥२॥

Sarvam hyetad Brahma, ayam-atma Brahma, so'yam-atma catuspat ॥ 2 ॥

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (parts). [Mantra 2]

Process of Vichara – Analysis to arrive at Meaning :

- Take each word – Vachyarthas or Lakshyartha.
- Establish Vachyarthas doesn't fit.
- Conclude Lakshyartha alone fits.
- Try each - Jahati Lakshana.
 - Ajahati Lakshana
 - Baga Tyaga Lakshana

Conclude :

- By Baga Tyaga Lakshana arrive at final meaning of Mahavakya.
- Vidyaranya here in this chapter gives final meaning arrived through Baga Tyaga Lakshana

Example : Go to fast food restaurant if hungry

Not 5 Star – Go there to wait for hunger to come.

- Vedanta Sara / Rama Gita has Vichara in Detail.

Verses 1 + 2 : Pragyanam Brahma – Rig Veda.

Verse 1 :

येनेक्षते श्रूणोतीदं जिग्रति व्याकरोति च ।
स्वाद्वस्वादू विजानाति तत्प्रज्ञानमुदीरितम् ॥१॥

That by which a man sees, hears, smells, speaks and distinguishes sweet and bitter tastes etc., is called consciousness. [Chapter 5 – Verse 1]

- Pragyanam – Final meaning Baga Tyaga Lakshyartha meaning.
- Separate Sthula / Sukshma / Karana Shariram and remove Chidabasa. Only original Consciousness survives.. (Like peeled groundnut).
- That Original Consciousness by which one sees every object / every Rupam is Pragyanam.

- By instrumentality means – Eyes.
- Srunoti – One experiences sound through ear instrument
- Jigrati – One experiences smell through Nose
- Svadhu / Asvadu – Vijnanati – Knows good and bad Taste.
- By which one experiences touch through the skin.
- By which one is able to speak, to utter through vag indriyam.
- By which all Jnanenindriyam + Karmenindriyam function.
- That consciousness which illuminates the world through all organs is called “Pragyanam”

Doubt :

- Does Original Consciousness (OC) or Reflected Consciousness (RC) illuminate the world?
- Original Consciousness is reflected in the mind. That goes through sense organs...

Dakshinamoorthy Stotram – Verse 3

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद् भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ 3 ॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhavent-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

He, by whose light the (unreal) universe appears real, teaches the truth of brahman to those who want to know the Atman through the vedic statement tattvamasi (thou art That) and He Who puts an end to the samsaric cycle - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations. [Verse 3]

- Original Consciousness – alone available in form of Reflected Consciousness.
- No Reflected Consciousness exists, having separate existence different from Original Consciousness.
- Reflected Sun can illuminate Moon.
- In Night, does Moon or Sun illuminate earth?
- Moon not planet – Upagraha. Sunlight falling on Moon illuminates earth.
- During Day Sun directly illuminates.
- During Night, Sun indirectly illuminate Moon has no light of its own.

Katho Upanishad – II - V - 15

न तत्र सूर्यो भासि न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभासि सर्वं तस्य भासा सर्वमिदं विभासि ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाभ्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter) [II – V – 15]

- Whatever chit illumines, that alone chidabasa illumines. No separate chidabasa separate from chit.
- Bimba Chaitanyam, Sakshi Chaitanyena “Idam Sarvam Vijnati.”
- That Original Consciousness is named Pragyanam in Rig – Aitareya Upanishad.
- Superficially, chidabasa alone comes. By Baga Tyaga Lakshanaya, leave chidabasa, and arrive at Original Consciousness.

Question : What is wrong if I take Vachyartha – chidabasa instead of Chit Lakshyartha?

- Vachyartha – Primary meaning – more powerful than Lakshyartha – secondary meaning – Mukhya Artha.
- If you take chidabasa, Aikyam can't come, Pragyanam can't be Brahman.
- Brahman is limitless.
- Chidabasa is limited – Reflects in mind confined to hall.
- What is in T – Nagar – Chidabasa doesn't illuminate.
- Vachyartha chidabasa – Brahman Aikyam will not fit.
- Therefore drop Vachyartha Chidabasa. Lakshyam chit is taken by Baga Tyaga Lakshana.

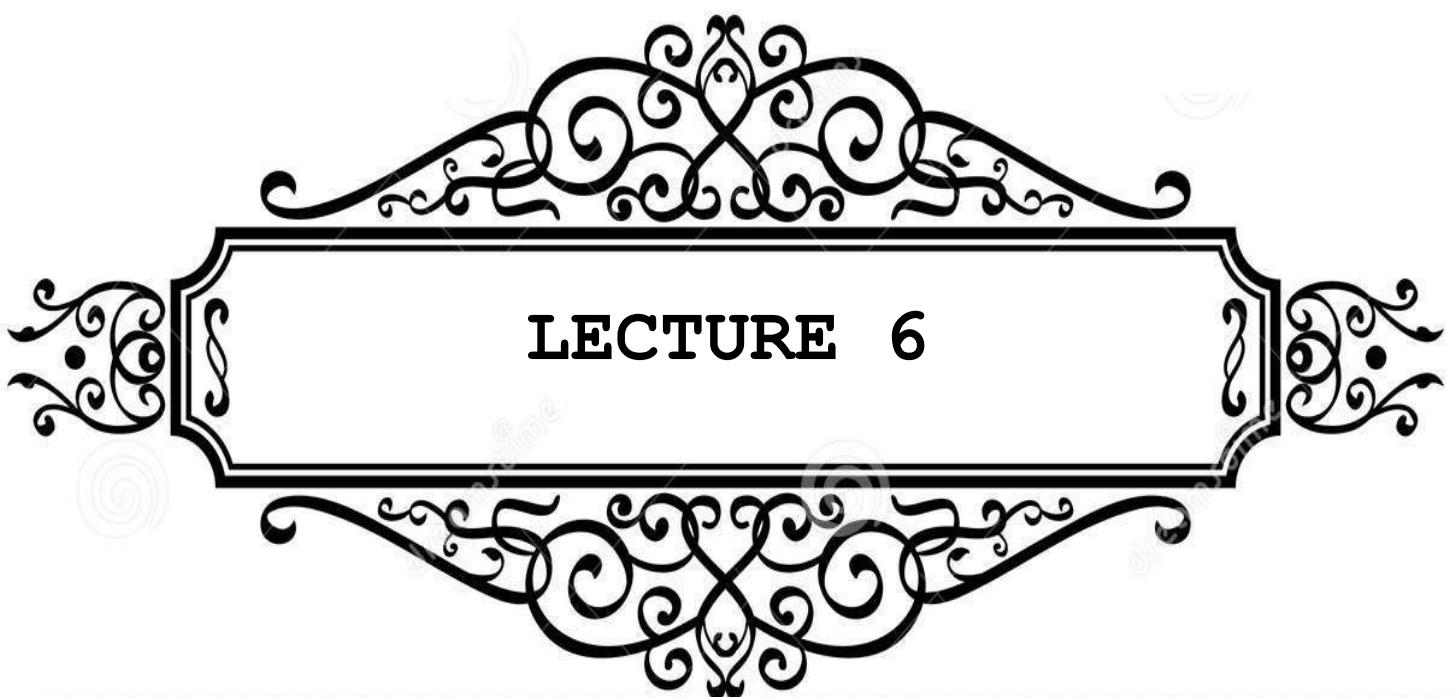
Katho Upanishad : 2 – 4 – 3

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

Yena rupam rasam gandham sabdan sparsamsca maithunan,
Etena iva vijanati kim atra parisisyate ॥ 3 ॥

That Atman by which man cognizes form, taste, smell, sounds, and the sexual joys... what is there unknowable to that Atman in this world? This is verily that (Atman thou hast wanted to know). [II – IV – 3]

- Pragyanam – Not Abasa but Bimba chaitanyam. Give up Chidabasa and retain chit.



LECTURE 6

LECTURE – 6

Verse 1 :

- Pragyanam – Padartha Jnanam

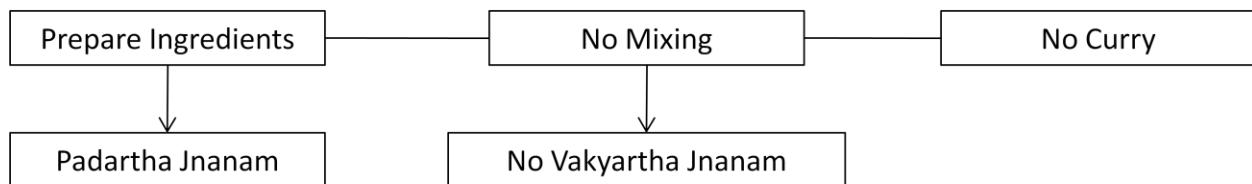
Verse 2 :

चतुर्मुखेन्द्रदेवेष मनुष्याश्वगवादिषु ।
चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ॥२॥

The one consciousness which is in Brahma, Indra and other gods, as well as in human beings, horses, cows etc., is Brahman. So the consciousness in me also is Brahman. [Chapter 5 – Verse 2]

- Brahman – Vakyartha Jnanam
- Without Padartha Jnanam, Vakyartha Jnanam incomplete.
- Without Vakyartha Jnanam, Padartha Jnanam not possible.

Example :



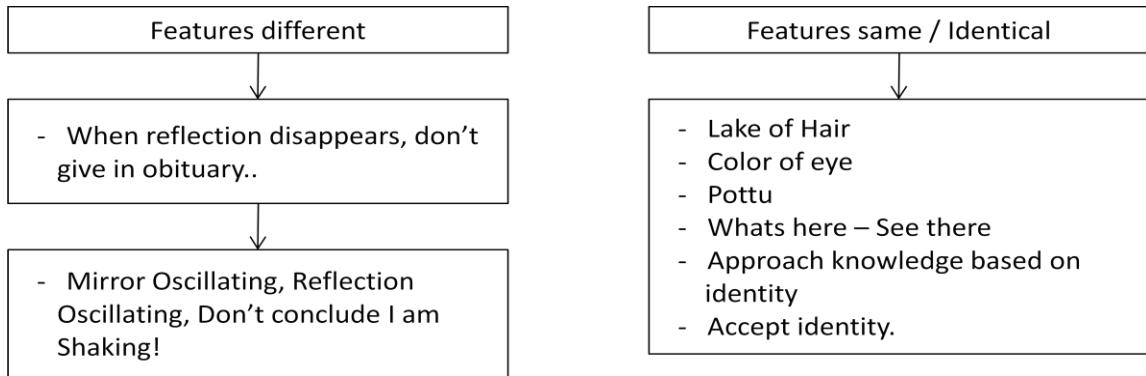
- 1st Padam – Prajanam = Consciousness.
- That Consciousness through which everything is known or experienced.
- Everything inside mind + external illumined by Consciousness.

Question :

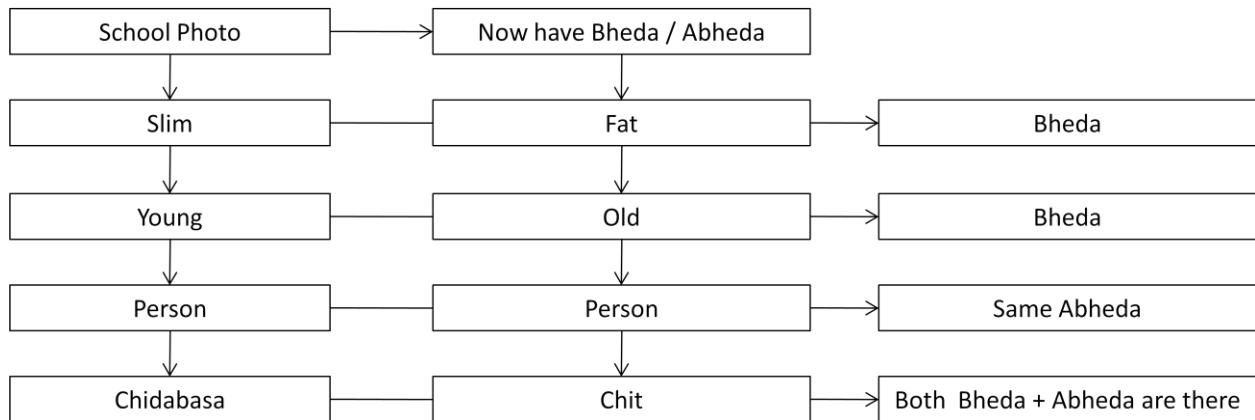
- Consciousness illuminating internal world – How it illuminates external world. Chidabasa illuminates external world. How is it chit?

Answer :

- It is chit itself which obtains in mind as Chidabasa – Vyavaharika Avatara of Chit.
- Don't differentiate Chit + Chidabasa in this context.
- Special point – are Chit + Chidabasa different or same?
- Is Original Consciousness + Reflected Consciousness – different or identical?
- Is original face & Reflected face different or identical?



- Therefore Sambanda between Original Consciousness & Reflected Consciousness.
- Original Face + Reflected face is Bimba + Pratibimba – Bheda / Abheda Sambandha.



In which context what should be used?

1) Soul travel after death

- Chidabasa Travels
- Chit – all pervading – No travel
- Highlight “Bheda.”

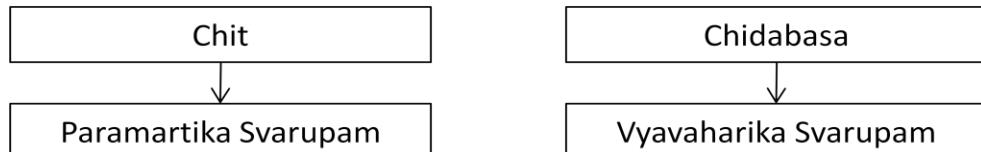
2) Chit alone illuminates internal + External world. Highlight Abheda – Chit alone Chidabasa.

- One chit illuminates internal World + external world.
- Here Abheda kept in mind.
- Therefore reflection & Original different & Identical.
- Original Consciousness illuminating external world.

- Reflected Consciousness is Original Consciousness Avatar.

IDENTICAL	DIFFERENT
- Vishnu appearing in Krishna Vesham	- Krishna – Temporary Avatar
- Krishna Ashtotara, Names same.	- Krishna has birth + Svarga Rohana dates

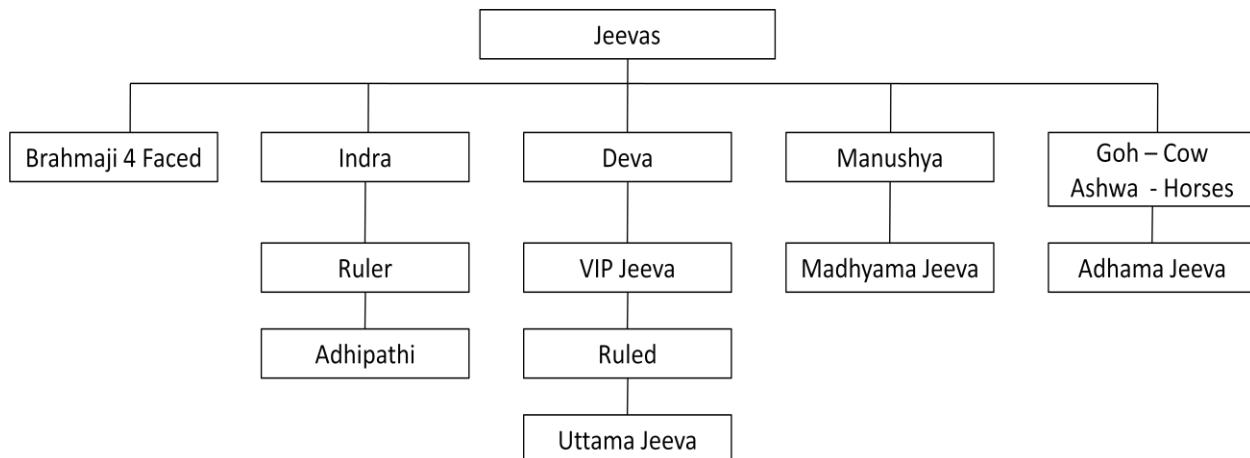
- Pragyanam is Chaitanyam in which we differentiate chit + Chidabasa.



- Svarupa Dravya – Padartha over.

Verse 2 : Meaning of Brahman :

- Brahman is Chaitanyam – Consciousness
- When located, obtains in all Jeeva Bodies.



- All have thread – Mani Gana Sutram.
- Bedas – Different Colors / Costs – Sutra holding Ekam
- Similarly Jeevas many, Sutram Brahman
- Chaitanyam one. This is meaning of Brahman in Aitareya Upanishad. Padartha over.
- What is meaning of Sentence?

What is Pragyanam Brahman?

- It is presented in Samanadhi Karanyam – in apposition without a preposition in between 2 nouns.

Example :

- This is father of this boy.
- This is water from Ganga.
- This book is in the table.

What is Job of preposition?

- Talks about relation between 2 objects indicated by the Noun.
- All prepositions indicate Duality – 2 different things.
- “Samsarartha Bodhaka Vakyani” – Relationship Sentence.
- Samsarga Vyartham = Dvaitam
- Any Vakhyam with preposition is duality, Samsara, Nightmare.
- Look for sentences without Vibaktis / cases.
- Different cases indicate different prepositions.
- Son of Dasharatha – Sashti Vibakti....
- Pragyanam Brahman – No Preposition.
- No Sambandha, no duality – Both one and same.
- Brahman Pragyanam & Pragyanam Brahman are same.
- Advaita Bodhaka Vakhyam.
- “Angushta Matra Purusha”
- Because of Absence of Samsarga and presence of Samanadhi Karanyam.
- Within my Body also Pragyanam / Brahman. Same Brahman is there in form of Pragyanam.
- All pervading Brahman behind Brahma, Manushaya, Deva, Pashu is Sakshi Chaitanyam.

Braheiva Pragyanam :

- Therefore Pragyanam is free from all limitation Tasmat Prajnana Anantham – Bavati / Muktacha / Aparichinnam / Nityam / Poornam Bavati.
- In my Body also Prajnanam is Brahma.

- This Aikyam between Pragyanam and Brahma is Vakyartham.
- 1st Mahavakya over....

Aitareya Upanishad : 3 – 1 – 1

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा
येन वा पश्यति येन वा शृणोति
येन वा गन्धानाजिग्रति येन वा वाचं व्याकरोति
येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Ko'�म-atmeti vayam-upasmahe, katarah sa atma,
yena va pasyati yena va srnoti
yena va gandhana-jighrati yena va vacam vyakaroti
yena-va svadu casvadu ca vijanati ॥ 1 ॥

Who is this one that we worship as this Self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [III – I – 1]

Verse 3 :

परिपूर्णः परात्माऽस्मिन्देहे विद्याधिकारिणि ।
बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥३॥

The infinite, supreme self remains manifested in this world as the witness of the functions of the intellect in the body, fit for Self-knowledge and is designated as 'I'. [Chapter 5 – Verse 3]

2nd Mahavakya : Yajur Veda

Brihadanyaka Upanishad : 1 – 4 - 10

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तस्वर्मभवत्; तद्यो यो देवानां प्रत्यबृद्धयत् स एव तदभवत्,
तथर्णीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिवर्मदेवः प्रतिषेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमध्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा होषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बद्धुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

tathā rsinam, tathā manusyānām. taddhaitat paśyan rsir vāma-devaḥ pratipede,
aham manur abhavam sūryāś ceti, tad idam api etarhi ya evam veda, aham
brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate,
ātmā hy esam sa bhavati. atha yo anyām devatām upāste, anyo'sau
anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai
bahavah paśavo manusyam bhuñjyuh, evam ekaikah puruso devān bhunakti;
ekasminn eva paśāv ādīyamāne'priyam bhavati, kimu bahus? tasmād esām tan
na priyam yad etan manusyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Aham Brahma – Asmi.
- 1st : Aham – Padartha = Paratma – Higher / Real self Original Consciousness.

What is function of Original Consciousness?

- It resides in Body / individual as Sakshi of intellect – Presenting Chidabasa to intellect.

Important :

- Sakshi illuminating intellect = Sakshi lending / forming chidabasa to intellect.
- Formation of Chidabasa is called illumination.
- Once Chidabasa formed, intellect becomes alive / sentient. Not event in time.
- Lent Chidabasa makes mind alive and Sentient.
- Alive to itself, ignorance, knowledge, emotions etc and mind is alive to Surroundings.
- Enlivening of mind by giving / lending chidabasa.
- This role is called Sakshitvam.
- Original Consciousness remains in body as witness of Buddhi.

What is Size of Original Consciousness – OC?

- Pari Poornaha – Filling up every where, all pervading.
- Original Consciousness + Reflected Consciousness – Highlight Bheda

ORIGINAL CONSCIOUSNESS	REFLECTED CONSCIOUSNESS
- Located everywhere	- Reflection Located where reflecting material is available
	- Chidabasa is there in a particular body.

- When Sukshma Shariram Travels after death Chidabasa travels but different.
- Chit doesn't travel. So there is travel different between two.
- One-ness – All pervading in.
- In which individual?
- In qualified student - Jnana Yoga

1) Manushya

- Cow has Pragyanam – Cow doesn't listen to Mahavakyam.

2) Mumukshutvam

- Have desire for Moksha then will listen to Mahavakya.

3) Have Sadhana Chatushtaya Sampatti

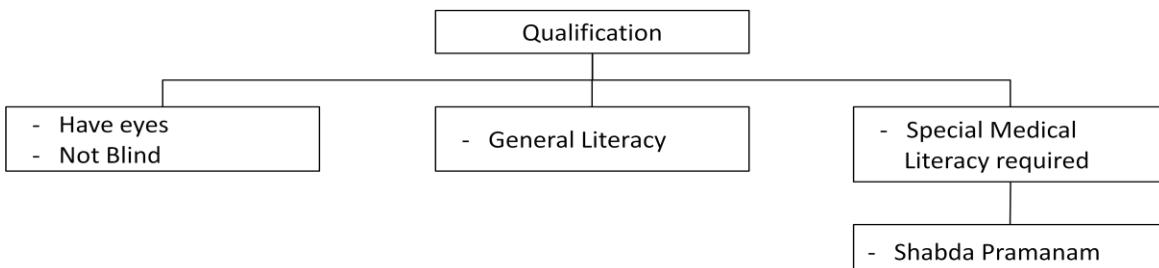
- In such student Atma Shines.

Why he says Adhikari is Brahman?

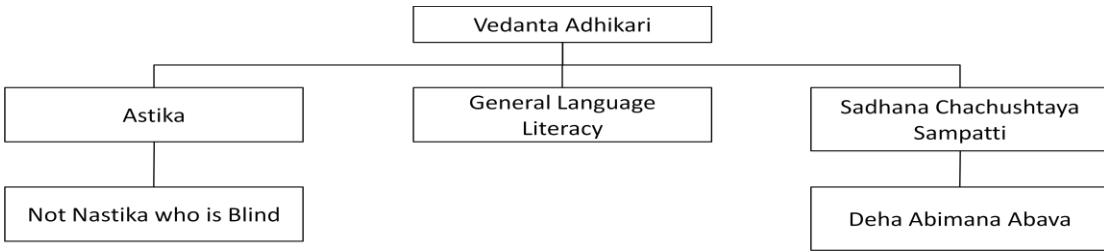
- Mahavakya – Aham Brahma Asmi
- Pragyanam Brahma – Applies to all animals also.
- Aham Brahma Asmi, Claimed only by qualified Adhikari – not all.
- All claim Body / Mind / Chidabasa as Aham.
- Only qualified Adhikari will claim Original Consciousness as Aham.
- Therefore Vairagyam is a qualification.
- Only if there is Deha – Abimana Tyaga, I will choose Original Consciousness as myself. Upanishad Pramana only for such students.
- He will question Vedanta?
- How all pervading? I am sitting here. Unqualified student takes Original Consciousness as Body.
- Vedanta valid only for Sadhana Chatushtaya Sampatti student.

Example :

- Blood test is a Pramanam for Adhikari with 3 qualification.



- Shabda Pramanam – Not universal.
- Pramanam requires 3 fold literacy.



- Vedanta Pramanam only if above 3 in the Adhikari.
- That Original Consciousness, self evident, self effulgent (Sphuram), is Dvayam Prakashaka (Jiva + Jagat)
- Svayam Prakashaka – which is always experienced without any effort all the time.
- Therefore I am Conscious of people, words, world every moment. Effortless experiencability.
- That pure Consciousness is Aham in Aham Brahmasmi – Mahavakya.
- Not Vachyartha (Popular Meaning) but Lakshyartha.
- Aham today includes date of birth + BA and lots of things to be dropped by Baga Tyaga Lakshana.
- Consciousness separated from :

Reflected Medium 1	Reflected Medium 2	Reflected Medium 3	Chidabasa
Sthula Shariram	Sukshma Shariram	Karana Shariram	

- By Baga Tyaga Lakshana, Aham Derived.

Verse 4 :

स्वतःपूर्णः परात्माऽत्र ब्रह्मशब्देन वर्णितः ।
अस्मीत्यैक्यपरामर्शस्तेन ब्रह्म भवाम्यहम् ॥४॥

By nature infinite, the supreme Self is described here by the word Brahman. The word 'Asmi' (I) denotes the identity of 'Aham' (I) and 'Brahman'. Therefore 'I am Brahman' (is the meaning of the text). [Chapter 5 – Verse 4]

- Shukla Yajur Veda (Brihadanyaka Upanishad) – Aham Brahma Asmi.
- All pervading Paramatma by itself.

Verse 3	Verse 4
- Paramatma = Aham	- Paramatma = Brahman
- Obtaining in Body enclosure as Sakshi of Buddhi.	

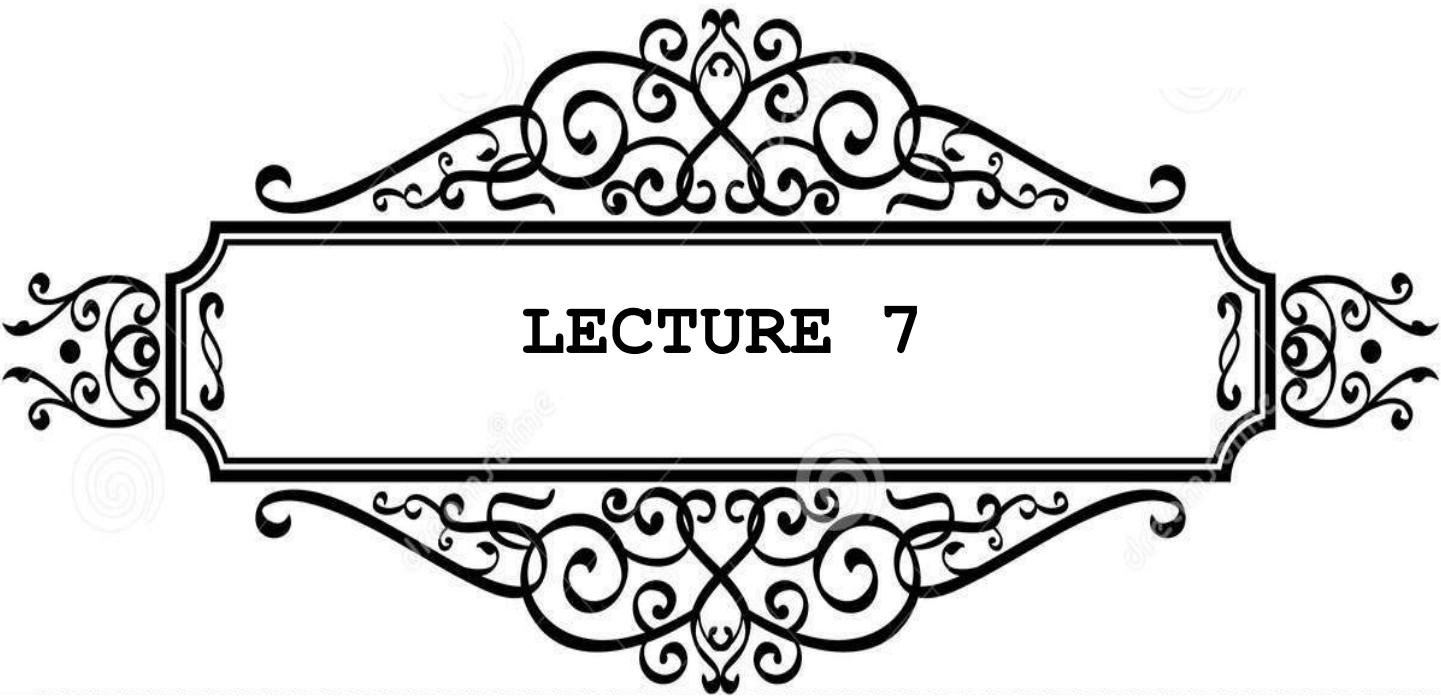
- When he plays that role of Sakshi he is called Aham.

At Home	In Office
Householder	General Manager / President

- Same person has change in Name because enclosure different, Upadhi Bheda.
- Similarly same Paramatma in presence of Buddhi, playing role of Buddhi Sakshi is called “Aham”
- Same Consciousness without reference to Buddhi as all pervading consciousness is called Brahman.

Vyashti Drishti	Samashti Drishtya
Aham	Brahman

- Asmi – Verb – Aikyam – oneness / identify / Non – separateness revealed.
- I am Brahman. Brahman is myself.
- No difference between Brahman & me.
- ମୂରତି** Brahman
- Brahmane **ମୂରତି**
- Because of Revelation in Mahavakya, I am Brahman, Sruti reveals Aikyam between Me + Brahman.
- I am Brahman = fact for me revealed by Pramanam.
- Fact revealing is independent Pramanam. Not requiring verification by any other Pramana – not possible also.
- Ear / Eye – independent fact revealing Pramana. Others Skin / Nose / Taste can't certify eye / ear.
- Therefore independent revealing Pramana. similarly, Mahavakya....
- I am Brahman = fact.
- No confirmation / Corroboration in meditation.
- Possible – Don't look for Proof of Brahman / Objectify – in meditation.
- No Meditation can prove Aikyam. Fact revealing Veda Vakya.



LECTURE

7

LECTURE – 7

5th Chapter : Mahavakya Viveka

Meaning of 4 sample Mahavakyas 2 Verses – for each Mahavakya 8 Verses.

Rig Veda	Yajur Veda	Sama Veda	Atharvana Veda
Aitareya Upanishad	Brihadaranyaka Upanishad	Chandogyo Upanishad	Mandukya Upanishad
Verses 1 & 2	Verses 3 & 4	Verses 5 & 6	Verses 7 & 8

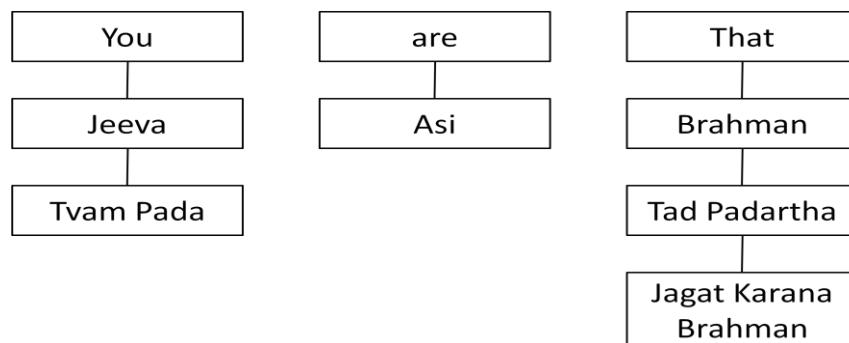
Verse 5 :

एकमेवाद्वितीयं सन्नामरूपविवर्जितम् ।
सृष्टे पुराऽधुनाप्यस्य तादृकत्वं तदितीर्थते ॥५॥

Before the creation there existed the Reality, one only, without a second, and without name and form. That It even now (after creation) exists in a similar condition is indicated by the word 'That'. [Chapter 5 – Verse 5]

Chandogyo Upanishad : 6 – 8 – 15

- Tat Tvam Asi
- You are that



- Proxy for Noun. Madhya Pada Lopa.
- That – Stands for Jagat Karanam Brahman.
- Brahman created universe + did Anupravesha
- Created Body, everything and entreated body as Consciousness – Jeevatma.
- You Jeevatma are none other than that Brahman.
- Before Griha Praveha same Jeevatma called Paramatma. After entering your Body, same Paramatma called Jivatma.
- Brahman = Pure existence.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैकं आहुरसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Apply 5 points with Reference to Consciousness to Existence.

- 1) Existence Not part of any object.
- 2) Independent entity pervading all objects.
- 3) Lends existence, blesses with Sad Abasa.
- 4) Continues to survive after disintegration of object.
- 5) Serving existence not Available for transaction. Because of lack of Medium.
 - Existence = Sat = Jagat Karanam – Brahma
 - Sad eva soumya, idam agre asit.
 - Pure existence which is Karanam Brahman was there before creation, before arrival of Karya Prapancha.
 - Nama Rupa Vivarta – free from Nama / Rupa – Karyam.

Chandogyo Upanishad : 6 – 1 – 4, 5, 6

- Vacham baram vikaro Nama dheyam...

यथा सोम्यैकेन मृतिपिण्डेन सर्वं मृत्युं विज्ञातः स्याद्वचार्चर-
म्भणं विकारो नामधेयं मृतिकेत्येव सत्यम् ॥ ४ ॥

*'yathā, saumya, ekena mrt-piṇḍena sarvam mṛtyum
vijñātarū syāt. vācārmbhaṇam vikāro nāma-dheyam, mṛttikety
eva satyam / Chā. 6.1.4*

O Somya, it is like this : by knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [VI – I – 4]

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातः स्याद्वचार्चर-
म्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥

*yathā, saumya, ekena lohamaqinā sarvam
lohamayam vijñātarū syāt vācārmbhaṇam vikāro nāma-dheyam
lohamity eva satyam / Chā. 6.1.5*

O Somya, it is like this : By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality. [VI – I – 5]

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्षण्यसं विज्ञातः
स्याद्वाचाऽरम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेव शुभं स आदेशो भवतीति ॥ ६ ॥

yathā, saumya, ekena nakhanikṛntanena
sarvam kārṣṇayasam vijñātarū syāt vācārambhaṇam vikāro
nāma-dheyam kṛṣṇayasam ity eva satyam. evaṁ, saumya, sa
ādeśo bhavatītī / Chā. 6. 1. 6.

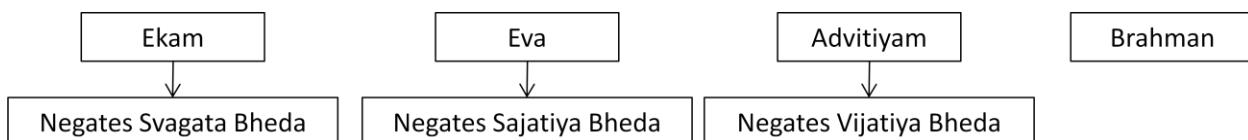
O Somya, it is like this : by knowing a single nail – cutter you know all objects made of iron. All changes are mere words, in name only. But iron is the reality. O Somya, this is the teaching I spoke of. [VI – I – 6]

- Nama / Rupa = Name of Vikara.
- Before arrival of Nama Rupa, Brahman was there.

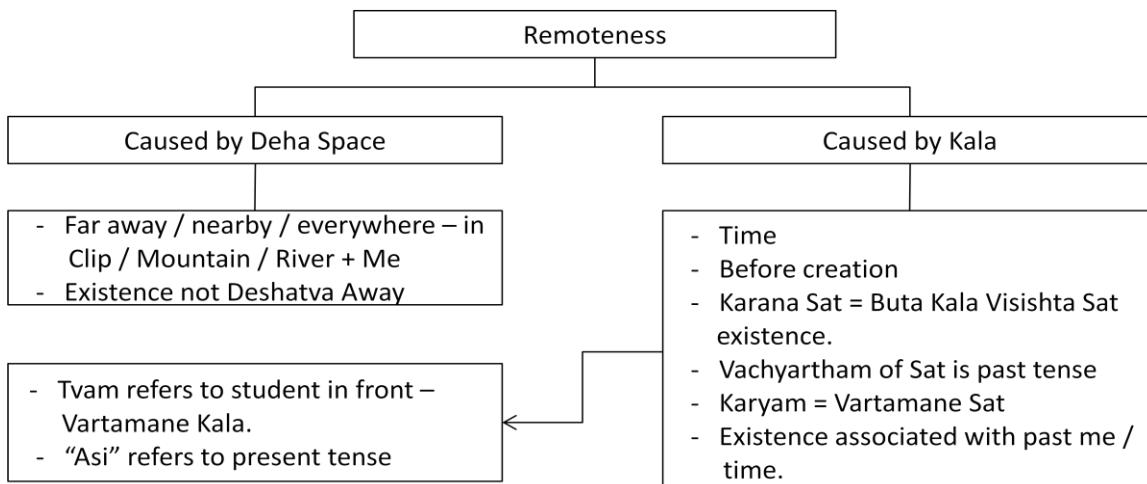
What is its Nature?

- Free from 3 division – Sajatiya / Vijatiya / Svagata Bheda

Panchadasi – Chapter 2 – Verse 19 – 26 : Ekam eva Advitiyam Brahman.



- Pure non dual existence ‘Sat’ was there.
- That indicates remoteness – Distance
- This indicates close by – Near



- There can be no Aikyam between Past & Present - Vachyartha Drishtya.

Tat	Tvam	
- Buta Kala Padartha	- Vartamana Kala Padartha	- Not identical because of Kala Bheda. - Can't Co-exist in today, yesterday not there.

- Therefore take Lakshyartha.

- Take pure existence – without connecting to Past, present, future.
- Remove Karanatvam associated with Kala.



- Even now for Brahman, Same nature is there because he is Kala Rahita ‘Sat’ (Nirvikara)
- Brahman enjoys same Nature without Kala Buta, Vartamana Api Nasti = Lakshyartha - “I” - “Tvam”
- Vachyarththa Existence associated with Kala.
- Sad eva Soumya idam Agre Asit talks of past.
- Take pure existence which was, is, will be.
- Brahman = Implied meaning is Karya – Karana Rahita
- Sat = Buta / Vartamana Kala Sambanda Rahita = Nama / Rupa Sambanda Rahita
- When Name – Rupa Sambandha comes, Kala comes.
- Vachyarththa = Direct meaning is with Kala Sambanda. By Baga Tyaga Lakshana, derive Brahman for which same nature is there. Nama – Rupa Vikara Rahitatvam.
- Even now it is Ekam eva Advitiyam.

Tat – Lakshyartha	Tvam – Vachyartham
- Kala Rahita Timeless existence	- Timed Existence
- Not related to Time	- Kala Sahita Existence

Verse 6 : Tvam Pada Lakshyartha

श्रोतुदेहेन्द्रियातीतं वस्त्वत्र त्वंपदेरितम् ।
एकता ग्राह्यतेऽसीति तदैक्यमनुभूयताम् ॥६॥

The principle of consciousness which transcends the body, senses and mind of the enquirer is here denoted by the word ‘thou’. The word ‘Asi’ (art) shows their identity. That identity has to be experienced. [Chapter 5 – Verse 6]

- Consciousness not part of body.

- Enlivens body.
- Not limited.
- Survives, not Available for transaction waiting for next body.
- Consciousness associated with Body has present / past / future.
- When I include body, I get time slot. With Deha comes Date of Birth / Death.
- I become Karya Atma and have Vartamana Kala Sambanda.
- Get Karya status and present Kala status Sambandha.

Tvam – Lakshyarthा	Tvam – Vachyartha
- Drop Vachyartha by Baga Tyaga Lakshanam	- Direct meaning of you is Consciousness associated with Karyam status
- Loose Sharira Sambandha.	- Born & Vartamana Kala status
- Not Vartamana Buta, not Karyam or Karanam, No Nama / Rupa	- Timeless Brahman cannot be equated with timed you.

- Implied meaning of Tvam = Timeless Consciousness = Implied meaning of Tat Timeless existence.
- Timeless Existence and timeless Consciousness are one and same..
- No AND.
- Timeless existence is timeless consciousness.

Question : When is timeless Existence/ Consciousness

Answer : Not in Nirvikalpa Samadhi

Timeless existence, Consciousness available now. Claim fact right now.

Verse Meaning :

- Pure real Consciousness is Deha / Indriya Ateetam, beyond body and sense organs (5 Points)

Where is it Available now?

- In the body of the listener / Writer.
- No need to go to Kailash or Special Avastha.

- In hearing time, in healthy body, Consciousness/ Brahman felt / experienced.
- Revealed through Tvam – Deha indirya Ateetham Chaitanyam.
- When Teacher Says : You..... Convert to I ... mix of 5 factors
- Sharira Trayam – Reflected Medium1, 2, 3 + Reflected Consciousness + Original Consciousness.
- Ekata ... Not union / with Mala – Marriage.
- Erhata..... Non different.
- 2 words Tat / Tvam reveal one substance
- Nama Bheda – Natu Vastu Bheda
- I = Brahman – 2 Words.
- My Another Name is Brahman
- Aham eva Brahman.
- Chidabasa – Sthula / Sukshma / Karana / 4 Mithya....
- Chit – Original Consciousness – Sathyam
- Use Aham and intellectually Remember 4 Mithya, not real me.
- Original Consciousness is real I.
- Remembering this fact is Dwelling in Lakshyartha. When in Lakshyartha, I am timeless Consciousness, as timeless Consciousness, can happily claim. I am one with timeless existence.
- Asi = Ekata Grahate – revealed, taught.
- Grahi – Make another understand / understand Braheiva Aham Asmi.

What should you do?

- See non-difference between Jivatma and Paramatma.
- Sashti Tad Purusha / Karma Dharaya Samasa “Tatu – Aikyam”
- Grasp fact Obtaining now – Anubava. Don’t just imagine new experience.
- Anubava = Aparoksha Jnanam
= Grasping fact obtaining now.

- Fact – Definition – Which obtains all the time.
- If not fact, event in time.
- Fact = Not Associated with time.

Verse 7 : 4th Mahavakaya

स्वप्रकाशापरोक्षत्वमयमित्युक्तितो मतम् ।
अहंकारादिदेहान्तात्प्रत्यगात्मेति गीयते ॥७॥

By (pronouncing) the word ‘this’ it is meant that the Atman is self-luminous and directly experienced. That is known as Pratyagatman which is the indwelling principle covering every thing between egoity and the body. [Chapter 5 – Verse 7]

Mandukya Upanishad : Atharvana Veda

- 2nd Mantra – Ayam Atma Brahma

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

Sarvam hyetad Brahma, ayam-atma Brahma, so'yam-atma catuspat II 2 II

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (parts). [Mantra 2]

- Sarvagum... Brahme ... Soyam Atma Brahma...
- See Lakshyartha of each World.
- Jahal / Ajahal Lakshana doesn't fit.
- Proved in Panchadasi Chapter 1 Verse 45 – 50 – Vachyarthas Analysed.

Lakshyartha Ayam :

- Svaprakasha Aparokshanatvam.
- What is revealed through Ayam?

Svaprakasha :

- Self evident / immediately obtaining / intimately obtaining consciousness is indicated.
- Normally Ayam – Refers to this – Object closely.
- Here Ayam refers to closest...
- Distance – is zero which is “I” / நான்
- Self evidently available entity = Ayam

Atma :

- By Baga Tyaga Lakshanaya Vachyati.

- Inner Pratyag – innermost consciousness.
- Means inside antar Tamaha innermost to 5 Koshas..
- Ananda Maya Kosha (AK) – Ahamakara – Deha Abimana not there.
Vijnanamaya Kosha (VK) – Ahamkara
Manomaya Kosha (MK) – Ahamkara
Pranamaya Kosha (PK) – Ahamkara
Annamaya Kosha (AK) – Deha.
- Anyonantara Atma – Prana / Mano / Vigyana / ananda Maya....
- Enjoy Panchadasi will enjoy with extra taste if you remember Upanishad portion.

Verse 8 : In Ayam Atma Brahman...

दृश्यमानस्य सर्वस्य जगतस्तत्त्वमीर्यते ।
ब्रह्मशब्देन तद्ब्रह्म स्वप्रकाशात्मरूपकम् ॥८॥

The essence of the entire visible universe is denoted by the word Brahman. That Brahman is of the nature of the self luminous Atman. [Chapter 5 – Verse 8]

- Brahman = Ultimate stuff.
- Innermost essence of whole cosmos – Macrocosm.
- Previously – Ayam – Refers to innermost essence of Panchakoshas in Microcosm
- Maya – Karana – Sukshma / Sthula / 5 Butas, Pancha Bautikas, 5 Koshas = Drishyam
- Pramanam = Anatma = Kshetram of 13 Chapter Gita.

Atma	Brahma
Individual inner presence	Total inner presence of Cosmos

- One + same
- Iryate = Understand by Baga Tyaga Lakshanaya.
- All the time appreciating inner essence don't keep Nama Rupa in the mind. If so, Micro , Macro difference will continue.
- Look at water in Micro wave + Macro Ocean.

- Shouldn't keep Wave, Ocean Nama Rupa.
- If you keep in mind Nama / Rupa – Aikyam not possible – One Micro – Other Macro.
- By Baga Tyaga Lakshana – Keep Nama / Rupa aside and come to H2O - Satchit Ananda.
- It is Available here as ever experienced consciousness.
- Inner essence of universe Available for me now as ever experienced Consciousness.
- Svaprakasha - Hasta Malika Strotram
 - Nityo Palabdhi Atma.
- Experienced all the time
- Unarvu = ब्रह्म = Brahman
- That Brahman I am all the time.
- All Upanishads struggling to convey: you are free.